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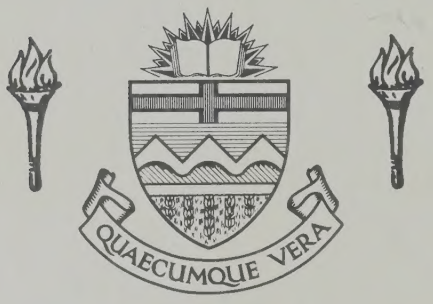

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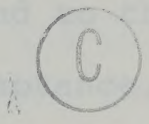
THE NATIVE CANADIAN PERCEPTION OF SUCCESS: AN APPLICATION OF KELLY'S PERSONAL CONSTRUCTS THEORY

by

CALVIN DAVID HARVEY



A THESIS

SUBMITTED TO THE FACULTY OF GRADUATE STUDIES AND RESEARCH

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE

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THE UNIVERSITY OF ALBERTA

FACULTY OF GRADUATE STUDIES AND RESEARCH

The undersigned certify that they have read, and recommend to the Faculty of Graduate Studies and Research, for acceptance, a thesis entitled THE NATIVE CANADIAN PERCEPTION OF SUCCESS: AN APPLICATION OF KELLY'S PERSONAL CONSTRUCTS THEORY submitted by CALVIN DAVID HARVEY in partial fulfillment of the requirements for the degree of MASTER OF EDUCATION.

Date April 21, 1988

Dedication

This manuscript is dedicated to my sister Patricia, my wife Dianne, and my friend Viki Jacob.

Abstract

General consensus has it that Native people in Canada are not as successful in terms of the values, language and institutions as prescribed by the Eurocanadian majority. For this reason it was considered necessary to ask Native people, specifically, the people of the Cold Lake First Nations, to define success in their terms. In order to elicit this information, a procedure, based on Kelly's (1955) personal constructs theory, was used. Information thus gathered, was reduced and adapted to a questionnaire that, in turn, was taken back to the people of the Cold Lake First Nations for them to complete, indicating agreement or disagreement with the previously elicited information. The responses to the questionnaires were analyzed and interpreted, providing the information being sought, namely, a working definition of the concept success, as perceived by Native people.

It was concluded that a successful Native person was perceived as a person who: has learning and experience, learns from mistakes, works hard, is smart, has good interpersonal communication skills, cares about family and home, is responsible, is respected by others, helps others, thinks things through, manages and budgets money, is self-supporting, sets goals and works towards them, and will ask for help when it is needed.

Acknowledgement

I would like to acknowledge Professor Arthur Deane for his continued interest in my progress through graduate school and for chairing my oral examination; Professor Darius Young for his willingness to participate in my final examination; Professor David Wangler for introducing me to education as it should be; Professor Emeritus Donald Black who encouraged me to continue on into graduate school; Robbie Jamieson, past Director of the Boreal Institute of Northern Studies, for his kind interest in my thesis; and Professor James Gallagher, a friend and scholar, who made this thesis possible.

I would also like to express my gratitude to all the people of The Cold Lake First Nations who allowed me to enter their lives and their homes.

I thank you all.

TABLE OF CONTENTS

CHAPTER		PAGE
I	THE PROBLEM	1
	Introduction	1
	The Statement of the Problem	5
	Significance of the Problem	5
	Assumptions	6
	Limitations	6
	Delimitations	7
	Definition of Terms	7
	Thesis Outline	9
II	REVIEW OF THE LITERATURE	11
	Education and Success	11
	Self-esteem and Success	12
	Success	13
	Anomy and Success	15
III	DESIGN OF THE STUDY	17
	Personal Constructs Theory	17
	Design of the Study	19
	Part One	20
	Part Two	24

CHAPTER PAGE

IV PRESENTATION AND ANALYSIS OF THE DATA 27

Presentation of the Data 27

Part One 27

Part Two 32

Data Analysis 33

V THE FINDINGS 41

Statements Without Antithesis 41

Statements With Antithesis 47

VI SUMMARY AND CONCLUSIONS 58

Summary 58

Conclusions 59

A Working Definition of Success . . . 59

Procedure for Eliciting Information . 60

A Relevant Curricula 61

Implications of the Study 62

Suggestions for Further Research 62

REFERENCES 64

BIBLIOGRAPHY 67

APPENDIX A. QUESTIONNAIRE 72

APPENDIX B. MODIFIED QUESTIONNAIRE 77

APPENDIX C. DISTRIBUTION OF THE ITEM RESPONSES BY SUBJECT 82

LIST OF TABLES

Table	Description	Page
1	Title Sorting Schedule	22
2	Summary of Decisions for Statements Without Antithesis	35
3	Summary of Decisions for Statements With Antithesis	37
C-1	Distribution of the Item Responses by Subject	82

CHAPTER I

THE PROBLEM

Introduction

Canada's Native people are not generally considered successful in terms of the values, language and institutions prescribed by the Eurocanadian majority. Based on this premise the concept, success, will be examined, keeping in mind the more specific question, "What do the Indians of the Cold Lake First Nations perceive as success?"

Indians in Canada's contemporary society are the descendants of the aboriginal tribes that inhabited various parts of North America for several thousand years. For the most part, these aborigines survived by hunting and fishing with a minimal reliance on agriculture. As often as not, the vagaries of Mother Nature did not create an idyllic situation as one might believe; a dependence on nature to provide food, clothing and shelter was reflected in Indian values, language and beliefs. Hunting required silence and a non-verbal means of communication. Migration of wildlife provided feast and then famine. Their clock was the seasons, which set the time for living in the summer and dying in the winter.

The Indians' acceptance of Mother Earth and her many moods spoke of patience, understanding and a mysterious ability to commune with nature - which suggests being in

harmony with nature. They were not a people ready for the onslaught of European settlers.

The Indian was not conquered in the true sense of the word, but rather, overwhelmed by sheer numbers, numbers which resulted in disease, famine and the ultimate banishment from their traditional lands.

With the inevitable advancement of settlers across Canada, government policies aimed at protecting Indians were enacted which, according to Ponting and Gibbins (1980), "fostered an air of paternalism in the administration of Indian affairs that has been difficult to dispel" (p. 17). Shorris (1971) visualizes the White paternalistic attitude as love, where "love conquers all, yes, but no love could be less generous, more devouring" (p. 90).

Another aspect of this same perspective is given by Brody (1975) where this paternalistic attitude has forced Canada's Eskimos to rely on the Whites who "often pronounce judgments on areas of competence of which they have only a limited knowledge at least, and which they are usually ignorant" (p. 85). He further argued that the Whites' criticism of the Eskimo has such a broad scope that the Eskimo is being doubly judged; damned if he does, damned if he doesn't. For example, if a young Eskimo decides to hunt and trap in a semi-traditional manner [which by White standards holds no future] he is scorned. If the same young man adopts modern styles of dress and music, he is considered delinquent (p. 85). Brody attributes Whites'

negative attitudes to the "spectre of the 'real' Eskimo," where "Whites seem to judge any Eskimo against that ideal standard and to feel dismay each time the standard is not attained" (p. 85).

It would seem that Indians are haunted by the same spectre and fail to live up to their perfect Indian-ness. Brody concludes that "Whites criticize those who respond to pressures the Whites' institutions are dedicated to exerting" (p. 86). This criticism is ultimately translated into failure. It is this threat of failure that Indians carry throughout their lives; the results of which can be seen, in part, in the education of Indians in Canada.

Native education in Canada has a dismal record in that relatively few Native people have completed high school and fewer still continue into post-secondary education. Prior to 1970, educating Native people was regarded merely as a means of assimilating them into the dominant Eurocanadian society (Berger, 1977, p. 85). By implication, such studies as the Survey of Education in the Northwest Territories (1972) and A Choice of Futures: Report of the Commission on Educational Planning (1972) in Alberta, attested to the policy of assimilation and the subsequent inadequacy of Native education. These reports and many like them called for amendments to the territorial and provincial legislation that would facilitate changes in policy and practice. However, little has been done.

Later reports such as the report entitled Learning:

Tradition and Change (1982) in the Northwest Territories (N.W.T.), and more recently, Native Education in Alberta: Discussion Paper #2 (1984), clearly illustrated that previous recommendations were ignored. Native input to these reports censured the structure, content and method of delivery of educational programs simply because the structure, content and method of delivery catered to the needs of the dominant Eurocanadian society and did not respond to the needs of Native people.

It is a matter of public record that Native children have the highest school dropout rate in Canada. For example, the Discussion Paper #2 on Native education in Alberta stated that the dropout rate for Indian children in the Northland School Division alone, for example, was close to 85 percent (p. 9). The N.W.T. report, Learning Tradition and Change, stated that "large numbers of young [Native] people leave school early" (p. 29). A Saskatchewan Education report, A Five Year Action Plan for Native Curriculum Development: Report of the Native Curriculum Review Committee (1984) estimated that over 70 percent of northern (Native) students do not complete high school (p. 10). These data, and many like them, are significant indicators that something is dramatically amiss within Canada's educational systems insofar as the data apply to Native Canadians. Could it be that these Native children are not failing, but rather, the school systems are failing them?

Glazer (1969) asserts, "that there are deep and enduring differences between ethnic groups, in their educational achievement and in their broader cultural characteristics" (p. 187). Harker (1980) in New Zealand believes that "cultural difference implies, amongst other things, different value systems, which include in turn, different definitions of worthwhile activities" (p. 63). These views of Glazer and Harker suggest that the activities Eurocanadians believe to be worthwhile are not necessarily those activities worthy of Native pursuit and/or seem to be worthy. Using this same line of reasoning, one must ask whether or not Native people perceive "success" in the same light as Eurocanadians.

The Statement of the Problem

The study reported here was directed specifically at the Native people of the Cold Lake First Nations. The problem being to define success as perceived by the Native people of The Cold Lake First Nations.

Significance of the Problem

It can be readily concluded that at the present time, most educational programs are aimed at the Eurocanadian majority in Canada and reflect the values, languages and institutions of that majority. While differences between Native people and Eurocanadians appear to be, for the most part, based on a combination of hearsay evidence, out-of-date documentation and historical blunders, these differences are those internalized by most Canadians.

Inasmuch as Native people are often deemed not to be successful in terms of the values, languages and institutions prescribed by Eurocanadian society, it is imperative that information be obtained from persons who themselves are Native indicating their perception of what success is if they are to be deemed successful by themselves and their peers.

In order to elicit the Native perception of success, a procedure based on Kelly's (1955) personal constructs theory was developed which would offer the opportunity to provide three things:

1. A test of the procedure for eliciting information about abstract ideas, such as success, from Native people.

2. A working definition of the concept "success" as it is perceived by the people of the Cold Lake First Nations.

3. A base upon which to establish an effective curricula relevant to the perceived success needs of Native children and adults.

Assumptions

It was assumed for the purposes of the study that:

1. The concept of success is not static.

2. The concept success as defined, reflects an individual's values, language and institutions.

Limitations

Limitations on this study are as follows:

1. The validity of the instruments and procedures used.

2. The acceptance by the research subjects of the researcher in their community and the degree of rapport he could establish with the study samples.

3. The willingness of the research subjects to respond specifically and forthrightly to the questions of the researcher.

4. The ability of the research subjects to verbalize their perceptions of abstract ideas and the researcher's ability to understand and report these verbalizations.

Delimitations

The study was delimited as follows: the two samples used in Parts One and Two of this study were not selected at random from the general population of the Cold Lake First Nations but were what can be best described as "take what you can get" samples. Therefore, any generalizations made from the data of this study will be valid only to the degree that these samples reflect the Cold Lake First Nations population and Canadian Natives in general.

Definition of Terms

Adult

For the purposes of this study, "adult" is defined as a person 16 years of age and older.

Anomy

The term "anomy" is defined as a "state of society in which normative standards of conduct and belief are weak or lacking, [where] a similar condition in an individual [is] commonly characterized by disorientation, anxiety, and

isolation" (Webster's, 1981, p. 46).

Belief

The term "belief" is defined as a "tenet or a body of tenets held by a group" (Webster's, 1981, p. 100).

Eurocanadian, White and Non-Native

The non-Native population of Canada is composed primarily of European immigrants and their offspring, hence the synonymous use of Eurocanadian, White and non-Native.

Indian

The term "Indian" refers to any person recognized as a member of a North American Indian community (see p. 9, Native, Native People and Native Canadian).

Indian Band

A community of Indian people recognized as a legal entity by the governments of Canada.

Indian Band Council

The elected members of an Indian band who manage band affairs.

Institution

Institution is "a set of related folkways and mores integrated around a principle function of a society" (Mack and Young, 1968, p. 476).

Native, Native People and Native Canadian

The terms "Native, Native People and Native Canadian" are defined as meaning the Indian, Inuk or Metis people. These terms are used with knowledge of the differences and similarities among the three cultures. It is also

recognized that the Indian, Inuk and Metis people are the aboriginal people of Canada as defined in the Constitution Act, 1982, Part 2, Section one and two.

Success

The term "success" is defined (a working definition only), as the achievement of something desired and is not to be construed as the outcome of the research.

Title

"Title" is a term used by Kelly (1955) to indicate a heading used to identify specific elements in a construct, where "in its minimum context a construct is a way in which at least two elements are similar and contrast with a third" (p. 61).

Value

The term "value" is defined as "an abstract, generalized principle of behaviour to which the members of a group feel strong, emotionally toned positive commitment and which provides a standard for judging specific acts and goals" (Theodorson and Theodorson, 1969, p. 455).

Thesis Outline

The structure of the thesis is as follows:

1. Chapter I has presented the background to the problem and the significance of it. Included in this chapter are the assumptions, limitations, delimitations and definition of terms.

2. Chapter II reviews the literature.

3. Chapter III describes the design of the study.

4. Chapter IV presents the data and the results of the data analysis.

5. Chapter V presents the findings and the researcher's interpretation of the findings.

6. Chapter VI presents the summary and conclusions, discusses the implications of the study and includes suggestions for further research.

CHAPTER II

REVIEW OF THE LITERATURE

In reviewing the literature it was discovered that success was not defined in simple terms, but was used as an adjunct to many different perceptions and ideas. The problem of finding information about the concept success was further compounded by including Native people in the search definition. For this reason the researcher has included (in addition to the reference list) a bibliography of general readings to indicate the scope of the search for pertinent information with respect to the research problem. These readings were also germane to the researcher's general understanding of the research problem and specifically, of Native people in Canada.

Education and Success

The literature suggests that there is an underlying ethos in the educational practices of the dominant Eurocanadian society that carries with it the remains of the Protestant work ethic as proposed by Weber (1958), Friedman (1982), and others. From the time of the Reformation and the influence of Luther and Calvin, Western society has progressed from working for the Glory of God, to a search for power - the manipulation of man and nature to the benefit of the individual.

Wangler (1983) has suggested that Western society has

inflicted upon itself the "touch of Midas" (p. 47). Three decades ago, Eric Fromm (1956) postulated that "man's happiness today consists in 'having fun.' Having fun lies in the satisfaction of consuming and 'taking in' commodities" (p. 87). This all-powerful, consuming desire seems to be manifested in Canadian schools as a medium of exchange - knowledge to be bought and sold. It is this knowledge that becomes a prerequisite for ensuring one's ability to consume. This ability is ultimately translated into how successful one is - the more one consumes the more successful one is considered. Stengel (1981) states, "Success is measured objectively in terms of salary and status. . . .Education exists not for itself, but as a means of success" (p. 6). Coopersmith (1967) suggests "it would be generally agreed that to be rich, powerful, respected, enfranchised, and autonomous would be more favorable than to be poor, powerless, rebuffed, disenfranchised, and dependent" (p. 38). He goes on to say that these conditions might not necessarily be assigned the same values, but that they are "commonly accepted meanings for the term 'success' within any given community."

One must ask, "Are these same conditions perceived by the Indians of the Cold Lake First Nations as meanings for the term success?"

Self-esteem and Success

The research literature provided little information about the concept success and for the most part success was

treated, in this case, as an integral part of self-esteem. Coopersmith (1967) defines self-esteem as:

> The evaluation which the individual makes and customarily maintains with regard to himself: it expresses an attitude of approval or disapproval and indicates the extent to which the individual believes himself to be capable, significant, successful, and worthy. (p. 5)

This description was further elaborated on, as a "personal judgement of worthiness and is expressed in the attitude the individual holds towards himself" (p. 5).

The results of Coopersmith's studies indicated that "the individual with low self-esteem was more likely to turn inward and dwell upon himself, and those higher in self-esteem are able to give greater attention to external, public events" (p. 70). Social background was also found to be a factor in self-esteem, not as strong as Coopersmith expected however, but there was a positive relationship. Higher social class resulted in somewhat higher self-esteem (p. 94), where, "the general social norms of one's group become internalized as self-values, so that self-judgments are made in regard to them rather than in regard to more private and more independently derived standards" (pp. 244-245).

Success

Coopersmith (1967) listed four factors that influenced self-esteem; these being success, defense, value and aspiration (pp. 37-38). The writer acknowledges the interrelationship of the four factors but, as success is the

focus of this study, the immediate discussion is confined to success. Coopersmith's four criteria for success are presented below:

1. Power - the ability to influence and control others.

2. Significance - the acceptance, attention and affection of others.[1]

3. Virtue - adherence to moral and ethical standards.

4. Competence - successful performance in meeting demands for achievement.

Those studies reviewed by Coopersmith, as well as his own, were the combined source of the above four criteria for success.

In an earlier study Coopersmith (1959) noted, "it was in fact found that persons who had more success experiences were significantly higher in their self-evaluation than in individuals with fewer such experiences" (p. 93). This suggests that there is a relationship between the concept success, and success within one's group or without.

In terms of success, the foregoing gave rise to the question, "Is the frame of reference to which the Native people of the Cold Lake First Nations subscribe, their own or Eurocanadian?"

---

[1] Coopersmith corrected this on p. 40 where he stated "success in the area of significance is measured by the concern, attention and love by others," not of others.

Anomy and Success

Tefft's (1967) study of teenage Indians resulted in findings that indicate:

> In certain culture content situations, subordinate groups who have been in contact with dominant cultures for some time may come to regard the dominant culture as a reference group whose values and norms they must be aware of and take cognizance of. (p. 157)

In the case where the subordinate group does use the dominant group as a reference and the subordinate group is "denied both membership and subjective status" a state of anomy could exist (p. 157).

Anomy could very well be a factor in explaining the high dropout rates among Native school children reported earlier. It would seem that if the subordinate group identified with its own group, while existing as a minority within the dominant group, identity confusion could exist, that is, whose rules do we play by, and on whose terms do we define success? If most Native children are not successful in Canadian schools, and Canadian schools emphasize Western society's drive for success, then a question which could be asked is, "Where does this drive for success, as perceived by Western society, leave the Native Canadian?" For example, if Native Canadians do not relate to the capitalist work ethic, but rather relate to their own ethic - living in harmony with nature - might not this suggest a different interpretation of success?

Virtually no information was found that related

directly to Native people in reference to success or what they perceived as success. Therefore it would be reasonable to conclude that, to date, success has not been defined in terms of Native people. The literature did indicate an urgency for studies of Native people, but cautioned against the use of standardized instruments (which would reflect Eurocanadian biases), and against premature generalizations.

CHAPTER III

DESIGN OF THE STUDY

It was stated, in the previous chapter, that the literature cautioned against the use of standardized instruments; keeping this in mind, every attempt was made to identify or devise an instrument and/or procedure that would suit the purposes of this study. After much discussion with various Faculty members and off campus subject matter experts, the researcher decided that Kelly's procedure, in its most basic form, would suit the purposes of this study.

Personal Constructs Theory

According to Kelly (1955), the world is a universe of realities wherein each person looks at these realities through a "transparent pattern or template," in an attempt to create order out of chaos. These patterns are not always well-fitting but they do allow some sense of control. Kelly calls these patterns or templates, "constructs" (pp. 7-9). "Man," states Kelly, "seeks to improve his constructs by increasing his repertory, by altering them to provide better fits, and by subsuming them with superordinate constructs or systems" (p. 9). A system, so defined, is composed of individual constructs where incompatibilities and inconsistencies have been minimized (p. 57). However, there is no one universal system of constructs but rather "a series of miniature systems, each with its own realm or

limited range of convenience" (p. 10), where "the range of convenience of a construct would cover all those things to which the user found its application useful" (p. 137).

Each system must be applied abstractly rather than concretively (Kelly's word), in the sense that an event may be viewed either in terms of its psychological aspects or its physiological aspects, keeping in mind the limited range of convenience (p. 11). Kelly explains that:

> The construct denotes an aspect of the elements lying within its range of convenience, on the basis of which some of the elements are similar to others and some are in contrast. In its minimum context a construct is a way in which at least two elements are similar and contrast with a third. There must be at least three elements in the context. There may, of course, be many more. (p. 61)

Kelly considers these constructs as dichotomies in that "our language, as well as our everyday thinking, implies contrast which it does not explicitly state" (pp. 62-63). This implied contrast, relative to any similarities, suggests a continuum between the two within the construct's range of convenience.

It is this continuum that marks the difference between Kelly's construct and the accepted concept approach. The concept approach does not compare or contrast, but simply groups similarities into an accepted pattern identified with an object or idea. The basic assumption about Kelly's construct is its bipolar nature of viewing and relating to the realities of the world. The important point to which Kelly alludes is that when we look around "our worlds" we

identify with similarities and contrasts (differences) and thus "a construct is a single formulation of a likeness and a difference" (p. 133). In this sense, if a person implies that another is successful, this brings success within the realm of his or her personal construct. As Kelly states, "a construct is a two-ended thing, not merely a category of likeness with no inferred difference in the offing. One cannot refer to a likeness aspect of a construct without simultaneously invoking the difference aspect of the construct" (p. 133).

In accepting this argument, one must ask, "How do Native people perceive success?"

To answer this question Kelly's procedure for eliciting information was used. In its simplest form, each subject was given a "title" list, where the subject then identified a person for each title within his or her own realm of experience. The next step was to elicit responses from the subject as to how these people were alike or different. This was done systematically where only three of the identified people were compared at one time. The procedure lent itself readily to the requirements of the study, in that it was both unobtrusive and simple in format. It allowed for a maximum of subject response with a minimum of researcher influence.

Design of the Study

The study was conducted at the Cold Lake First Nations reserve in north-eastern Alberta with the target population

being the Native people residing on the reserve. The study was conducted in two parts: Part One required the researcher to interview subjects from the population, and, in Part Two, required subjects from the same population to complete a follow-up questionnaire based on the findings of Part One.

Part One

Sample. A sample, including both adult males and females was taken.

Data collection. The means of collecting data had its grounding in Kelly's personal constructs theory. The procedure, in its most basic form, was used to elicit responses from the subjects in order to identify what does or does not constitute success as perceived by the Native people of the Cold Lake First Nations.

Instrument and procedure. Each subject was interviewed individually by the researcher. There was no time limit imposed on the subjects. The interview was conducted at a time most convenient for the subject, and within the area of the reserve. After the appropriate introductions were made by the Native assistant, each subject was asked if he or she would mind participating in the study, then the researcher explained the procedure and enquired as to whether the subject preferred to read the titles or have them read aloud. To avoid confusion, the titles were written on separate cards as follows:

1. The most successful person that you know personally (S-1).

2. The second most successful person that you know personally (S-2).

3. The third most successful person that you know personally (S-3).

4. The most unsuccessful person that you know personally (NS-1).

5. The second most unsuccessful person that you know personally (NS-2).

The subject was asked to identify a person for each title. The procedure called for the subject to make judgments within his or her realm of personal experience and based on his or her feelings for the people he or she identified during the course of the interview. In order to safeguard the subject's privacy and the privacy of the persons thus identified by the subject, symbols or pseudonyms were used in the place of real names. These symbols or pseudonyms were written on the individual title cards with each card representing a different person. All the cards were returned to the subject at the end of the interview.

After the subject identified a different person for each title, a sorting process was started. Basic to Kelly's procedure, this process used the title cards in groups of three, as per the schedule shown in Table 1. For each group two questions were asked:

1. In what important way are these two alike? (i.e., S-1 & S-2)

2. How is this one different from the other two? (i.e., S-1, S-2 & NS-1)

Table 1

Title Sorting Schedule

Group	S-1	S-2	S-3	NS-1	NS-2
1	X	X		X	
2	X	X			X
3		X	X	X	
4		X	X		X
5	X		X	X	
6	X		X		X

S-1 = most successful, S-2 = second most successful
S-3 = third most successful, NS-1 = most unsuccessful
NS-2 = second most unsuccessful

Note. The table shows how the titles were grouped during the sorting process.

The responses were recorded on an interview form. Further, each interview was audio tape recorded in its entirety to verify that all responses had been correctly recorded. Prior to using the audio tape recorder, each subject was asked if he or she would mind having the interview recorded. In each case the subject was assured that the tapes were not for use by anyone but the researcher, and under no

circumstances would they be made public. It was also made clear, at the same time, that no person or persons, whether they be subject, or person or persons identified by the subject, would be identified, be this in any written materials or audio tape recordings.

After the sorting was complete, the researcher reviewed the responses with the subject and attempted to clear up any incongruousness. This was followed by an informal discussion, allowing the subject enough time to ask questions and discuss whatever they felt was important at that moment.

Validation of the instrument and procedure. The validation of the instrument and procedure was carried out as follows. First, the instrument and procedure was reviewed by three faculty members at the University of Alberta. Second, one educator from northern Alberta and one member of the Alberta Teachers' Association's public relations/communications department participated in the refinement of the instrument and procedure. Third, the first five Native people participating in the study at the Cold Lake First Nations reserve were asked seven questions after the instrument was administered. The questions were asked in order to find out if the procedure was threatening in any way to the subjects. The questions were as follows:

1. Was the explanation of the procedure clear?

2. How might the explanation of the procedure be improved?

3. Did you find the procedure easy to follow?

4. Did you find the procedure unobtrusive?

5. What did you like least about the procedure?

6. What did you like most about the procedure?

7. Do you have any comments or suggestions pertaining to the procedure?

For the most part, responses were positive, in fact several of the respondents stated that they enjoyed the experience and felt it gave them the opportunity to think and speak of things that they might not have, otherwise. No changes were made to the procedure.

Analysis of the data. Each subject responded to the two questions (see discussion of the Instrument) six times during the sorting process. All the responses from all the subjects were then grouped under common labels or protocols and used as the content of a questionnaire listing the subjects' perceptions of what constitutes successful and unsuccessful Native people.

Part Two

Sample. A sample, including both adult males and females, was taken.

Data collection. Data was collected through the use of a questionnaire consisting of 48 statements requiring the subjects to select one item, of a four category, forced choice scale, for each statement.

Instrument and procedure. A five page questionnaire (Appendix A), consisting of an introductory page, instructions and 48 statements, was designed, based on the data gathered in Part One of this study.

After giving a prospective subject a brief description of the study being conducted on the reserve, he or she was asked whether he or she would participate in the study, the subject was given the questionnaire and requested to complete it as fully as possible. If they had any questions, they were encouraged to ask them. After the questionnaire was completed, time was made available to discuss the questionnaire and the study in general.

Validation of the instrument and procedure. The instrument and procedure were validated as follows: a Professor Emeritus from the Faculty of Education, University of Calgary, who is an expert in psychometrics, reviewed the questionnaire and through a question and answer session between the reviewer and the researcher, the questionnaire (Appendix A) was finalized. Next, a modified version of the questionnaire (Appendix B) was administered to six non-Native people to identify any potential problems arising from the wording and/or the format of the questionnaire. It was deemed necessary to modify the questionnaire to avoid the non-Native respondents from answering from a supposed Native point of view. This avoided any unnecessary confusion in the validation of the instrument.

Analysis of the data. Using Lotus 1-2-3 (a spread sheet and data base program run on an IBM-PC),[2] responses from all subjects were entered and the mean, standard deviation and standard error of the mean were calculated for each statement (Appendix C). Missing data were not included in the calculations.

Because of the single administration of the questionnaire, the nature of the questionnaire and the randomization of the statements within the instrument, the coefficient of internal consistency of the questionnaire was established using the split-half procedure.

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[2] Lotus and 1-2-3 are registered trademarks of the Lotus Development Corporation. IBM-PC is a registered trademark of International Business Machines, Inc.

CHAPTER IV

PRESENTATION AND ANALYSIS OF THE DATA

Presentation of the Data

This chapter will discuss the sampling procedure, the steps involved in collecting the data, and the analysis of the data for both Part One and Part Two of the study. A summary of the analysis of the data for Part Two is also presented.

Part One

Sample. A non-random sample of 31 adult Native people of the Cold Lake First Nations reserve in north-eastern Alberta was taken and consisted of 15 males and 16 females. It was originally proposed that a random sample be taken, which would have provided a more representative sample of the population. However, it soon became apparent that this would not be possible and the sample would, in fact, be non-random; and could be best described as a "take what you can get" sample. The reasons for this were as follows:

1. The study was conducted during the latter part of the summer of 1986 and some families were on holiday, others were on a summer pilgrimage, while others were away on business or working off the reserve.

2. The researcher was Caucasian and, although no stranger to Native people in general, he had to be introduced to all prospective research subjects. This made

a random sample impossible simply because the Native people who helped the researcher were taking time from their own work and private lives. In addition the Native assistants unavoidably contacted Native people whom they knew personally or through their work on the reserve, introducing further bias into the sample.

Data Collection. Six weeks were required to interview the 31 subjects. All interviews were audio tape recorded. The researcher made notes of each subject's responses on an interview form, which also provided a "route map" through the interview and procedure (see Chapter 3 for the details of the instrument and procedure). An interview took anywhere from 30 to 90 minutes, not including the time required to arrange interviews, travel time to the place of the interview, and the time required for socializing both before and after the interview. It is an interesting observation that only one prospective research subject refused to participate in the study.

Of the 31 interviews, only the data elicited from 24 subjects was usable, and of these, 12 were male and 12 female. The data for seven of the subjects was excluded for several reasons:

1. Two subjects could not or would not follow the procedure. This was not construed as a deliberate attempt to sabotage the interview, but rather an attempt by the subjects to educate the researcher in the good and bad aspects of life on the reserve. The information thus

received was not ignored per se, for it ultimately added to the researcher's experience in working and studying within another cultural environment.

2. One subject preferred that the audio tape recorder not be used during the interview because it made him uncomfortable. This meant that the responses entered on the interview form could not be verified.

3. One audio cassette seized during the interview. This failure was not noticed by the researcher during the interview because the recorder was deliberately set to one side out of the way in order to reduce distractions.

4. One subject could not speak English and the researcher could not speak Chipewyan so an interpreter was used. This created a problem in that the interpreter might or might not have influenced the responses of the subject. The researcher had no way of confirming this concern.

5. Two subjects asked the researcher to define success as they could not understand the concept. Since the aim of this study was to have Native people define success, it was felt that any input in this regard, by the interviewer, would influence the subject's responses, thereby invalidating the purpose of the study. Nonetheless, these interviews were completed, as were all the others, in order to avoid any unforseen problems that might have arisen if the interviews were cut short or it became otherwise evident that the interviews would not be used as part of the study.

The original proposal did not include the

transcription of the audio tapes, but after reading the interview notes and listening to the tape recordings, it was quickly discovered that there were some discrepancies between the two. Consequently, it was decided not to use the field notes but instead to use transcripts of the audio taped, original interviews. After eliminating those subjects and their data which could not be used for the reasons explained previously, the 24 audio tapes were transcribed using three different audio tape playback machines for signal clarity. Most interview/recording locations were less than ideal and created many problems. Extraneous mechanical and background noises such as air conditioning, traffic, cutlery, radios and the movement of people were readily picked up by the audio tape recorder. Using a different playback machine, depending on the noise, made it less difficult to transcribe, but nonetheless it was a long and arduous task.

When the transcribing was completed a printout was made to provide a working document for the next step. The amount of transcribed material meant that a procedure had to be designed in order to reduce the data to a manageable size.

The first step was to identify the limits of the sorting procedure used during the interview for each subject. Second, all subject responses, within the bounds of the sorting procedure, were identified. Third, responses deemed redundant within a subject group were eliminated. Fourth, responses that were influenced by the researcher

were eliminated. As a result, 246 success statements and 194 non-success statements were obtained, based on the responses of 24 subjects.

The response statements were then grouped into "like" categories.[3] Each statement was coded in such a way that reference could be made back to the original transcripts in case there were any ambiguities or uncertainties due to the context in which the statement was made. Success statements and non-success statements were both kept separate and colour coded to eliminate the possibility of confusing the two groups. Subject grouping, on the other hand, was maintained until all redundancies, not noted previously, were eliminated.

The next step was to categorize all the success statements, for all the subjects, into like categories. This step was repeated for the non-success statements. This reduction of the subjects' responses to a basic form did reduce specificity and produced some generalizations, but every attempt was made to keep this to a minimum.

The grouping process reduced the 440 subject responses to 21 success statements and 27 non-success statements. These statements, with final editing, became the basis of the questionnaire (Appendix A) used in Part Two of this study.

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[3] Using a computer sort did not work because of the subtle differences between the statements.

Part Two

Sample. A non-random sample of 30 subjects was taken from the Cold Lake First Nations population consisting of 12 adult males and 18 adult females. Once again it was a "take what you can get" sample.

Data Collection. A total of three weeks was taken to administer 30 questionnaires (see Appendix A for a sample of the questionnaire). The researcher administered 19 questionnaires during the first week, with the Native assistant administering a total of 11 questionnaires during the following two weeks. The Native assistant had worked with the researcher during Part One of the study and, as before, introduced the researcher to prospective subjects. Due to time constraints placed on the researcher, it was deemed reasonable and prudent that the assistant could and would administer as many questionnaires as possible for a two week period.

In every case, the prospective research subject was approached and asked if he or she would participate in the study. A simple description of the study was given to each subject and any concerns raised were addressed at that time. Sufficient time was made available at the time of administration of the questionnaire for each subject to discuss both the questionnaire and the study in general. Only six of those approached refused to participate. No reasons were given and none were asked for.

Data Analysis

The data collected in Part One of the study was the basis of the questionnaire used in Part Two, and was most important to the purpose of the study insofar as it provided the information needed to prepare a relevant questionnaire (Appendix A). It must be remembered, that all 48 statements in the questionnaire were derived from the information elicited from the research subjects, with the statements being the compilation of the subjects' perceptions of success and non-success.

Four males and two females had participated in Part One of the study almost two years previously. However, due to the length of time between participating in Part One and Part Two of the study, it was concluded that their previous participation would not affect the outcome significantly.

Of the 30 questionnaires completed, four were removed from the analysis, as the subjects omitted answering and/or double answered in excess of five items. This precaution was taken in an attempt to increase the internal consistency of the questionnaire. The reliability of the questionnaire was determined using the conventional split-half technique, with a resulting reliability of $r_{xx} = 0.82$. This value was deemed to be acceptable for this questionnaire and the study sample. The distribution of the responses is shown in Appendix C.

The questionnaire asked the subjects to select one of four choices: strongly agree, agree, disagree or strongly

disagree. These were given scoring values from 1 to 4, respectively. To analyze the group responses for each statement the mean weighted response (2.50) for the group was calculated. Based on this mean, three categories were established: reflecting agreement with the statement, disagreement with the statement, or the group position was uncertain, (i.e., the group mean was in the mid range about the theoretical value of 2.50). The range of uncertainty was accepted as being within plus or minus 2 times the standard error of the theoretical mean. This provided assurance that at the 5 percent level of confidence or better, that the group responses could be classified as being in one of the three categories.

Tables 2 and 3 list the statement decisions based on the analysis of the distribution of responses in Appendix C and the previously discussed decision rule.

In examining Tables 2 and 3 it is suggested that the reader take note of three things: first, even though the numbers for the statements are in no particular order (the items were placed in the questionnaire randomly); they do, however, indicate their relative position to each other on the questionnaire; second, the statements listed on Table 2 stand alone and have no antithesis; and lastly, the statements listed on Table 3 are paired and antithetical.

Table 2

Summary of Decisions for Statements Without Antithesis

Statement	Mean	SD	Decision
1. Successful Native people learn from their mistakes.	1.69	0.47	Agree
2. Unsuccessful Native people have a fear of failing.	2.23	0.91	Uncertain
3. Unsuccessful Native people have a poor self-image.	2.62	0.98	Uncertain
8. Successful Native people work hard.	1.46	0.51	Agree
11. Unsuccessful Native people are interested only in themselves.	3.04	0.53	Disagree
12. Unsuccessful Native people are lazy and not dependable.	3.23	0.59	Disagree
13. Successful Native people are smart.	2.08	0.56	Agree

Table 2 (Continued)

Summary of Decisions for Statements Without Antithesis

Statement	Mean	SD	Decision
18. Unsuccessful Native people depend on others.	2.68	0.48	Uncertain
29. Unsuccessful Native people give up too easily.	2.50	0.58	Uncertain
30. Successful Native people are good in business and administration.	2.31	0.68	Uncertain
32. Unsuccessful Native people lack goals or sense of direction.	2.85	0.54	Disagree
33. Unsuccessful Native people are unwilling to take a chance.	2.54	0.76	Uncertain
41. Unsuccessful Native people cannot handle the pressure of success.	2.73	0.60	Uncertain
45. Unsuccessful Native people had a bad family environment while growing up.	2.50	0.72	Uncertain

Table 3

Summary of Decisions for Statements With Antithesis

Statement	Mean	SD	Decision
4. Successful Native people have good interpersonal communication skills.	1.81	0.63	Agree
7. Unsuccessful Native people lack good interpersonal communication skills.	2.46	0.58	Uncertain
---			
10. Successful Native people are honest.	2.25	0.85	Uncertain
5. Unsuccessful Native people are dishonest.	3.12	0.65	Disagree
---			
6. Successful Native people abstain from drinking.	2.35	0.75	Uncertain
17. Unsuccessful Native people do not abstain from drinking.	2.80	0.41	Disagree
---			
37. Successful Native people care about their family and home.	1.77	0.65	Agree
9. Unsuccessful Native people rarely have strong family ties.	2.52	0.87	Uncertain
---			
27. Successful Native people will take on responsibility.	2.19	0.75	Agree
14. Unsuccessful Native people have no sense of responsibility.	3.19	0.49	Disagree

Table 3 (Continued)

Summary of Decisions for Statements With Antithesis

Statement	Mean	SD	Decision
20. Successful Native people are respected by others.	2.16	0.62	Agree
15. Unsuccessful Native people are not respected by others.	2.92	0.63	Disagree
---			
16. Successful Native people help others.	2.24	0.60	Agree
28. Unsuccessful Native people are unwilling to help others.	3.08	0.74	Disagree
---			
19. Successful Native people overcome personal problems.	2.31	0.62	Uncertain
24. Unsuccessful Native people have trouble overcoming personal problems.	2.73	0.60	Uncertain
---			
25. Successful Native people think things through.	2.15	0.54	Agree
21. Unsuccessful Native people seldom think things through.	2.54	0.65	Uncertain
---			
42. Successful Native people can manage and budget their own money.	2.12	0.59	Agree
22. Unsuccessful Native people have trouble managing or budgeting their money.	2.50	0.51	Uncertain

Table 3 (Continued)

Summary of Decisions for Statements With Antithesis

Statement	Mean	SD	Decision
23. Successful Native people support themselves.	1.92	0.48	Agree
26. Unsuccessful Native people are unable to support themselves.	2.72	0.54	Uncertain
---			
31. Successful Native people accept other people as they are.	2.31	0.79	Uncertain
35. Unsuccessful Native people are unwilling to accept others as they are.	2.77	0.65	Disagree
---			
34. Successful Native people have strong cultural ties and strong spiritual beliefs.	2.20	0.76	Uncertain
44. Unsuccessful Native people lack strong cultural ties or strong spiritual beliefs.	2.92	0.69	Disagree
---			
40. Successful Native people have the learning and work experience they need.	2.27	0.53	Agree
36. Unsuccessful Native people lack the learning and work experience they need.	2.08	0.74	Agree

Table 3 (Continued)

Summary of Decisions for Statements With Antithesis

Statement	Mean	SD	Decision
48. Successful Native people achieve what they want in life by setting goals and by working towards them.	1.62	0.57	Agree
38. Unsuccessful Native people know how to achieve their goals.	2.38	0.57	Uncertain
---			
46. Successful Native people will ask for help when they need it.	2.19	0.63	Agree
39. Unsuccessful Native people are reluctant to ask for help when they need it.	2.31	0.55	Uncertain
---			
43. Successful Native people have experienced life off the reserve.	2.23	0.65	Agree
47. Unsuccessful Native people have not experienced life off the reserve.	2.92	0.63	Disagree

CHAPTER V

THE FINDINGS

The previous chapter explained the procedures and presented the data for Parts One and Two of the study. This chapter examines and discusses the findings of the study in detail. Although the research reported here was concerned with how Native people perceive success, success cannot be usefully discussed without including non-success. Kelly states that there is a meaningful difference between two such statements. However, in this study not every statement had an antithesis, which indicated that some perceptions of success or non-success of the sample (Part One) were not on a continuum.

It must be remembered that the following statements were the perceptions by the first sample of subjects, with the decisions based on the analysis of the data from the second sample. For the purposes of interpretation and discussion the statements and decisions are grouped under two headings: statements without antithesis and statements with antithesis.

Statements Without Antithesis

Table 2 (Chapter 4), lists the statements and decisions which stand alone (i.e., those without antithesis). For the purposes of discussion, some of the statements and decisions shown in Table 2 are grouped and discussed

together as they augment the individual statement decision and interpretation.

The following pages are the researcher's interpretation of the findings for the stand alone statements.

Statement	Mean	SD	Decision
1. Successful Native people learn from their mistakes.	1.69	0.47	Agree

The finding indicates that successful Native people do make mistakes; but rather than looking at their mistakes as failures, they view their mistakes as building blocks or stepping stones to success. This suggests that learning from one's mistakes is a factor in being successful.

Statement	Mean	SD	Decision
2. Unsuccessful Native people have a fear of failing.	2.23	0.91	Uncertain
29. Unsuccessful Native people give up too easily.	2.50	0.58	Uncertain
33. Unsuccessful Native people are unwilling to take a chance.	2.54	0.76	Uncertain

The findings for these three statements indicate uncertainty as to whether unsuccessful Native people have a fear of failing, give up too easily and/or are unwilling to take a chance. While the decisions are uncertain, in some instances they might, in fact, be true. The point being

made here, is that taken alone these statements do not carry any weight, but the simple fact that three, somewhat interrelated statements were made in isolation, suggests that these statements, taken together, might be a factor in being unsuccessful.

Statement	Mean	SD	Decision
3. Unsuccessful Native people have a poor self-image.	2.62	0.98	Uncertain

The finding indicates uncertainty and suggests that self-image might be a factor in whether a Native person is unsuccessful.

Statement	Mean	SD	Decision
8. Successful Native people work hard.	1.46	0.51	Agree
12. Unsuccessful Native people are lazy and not dependable.	3.23	0.59	Disagree

The finding for No. 8 indicates that working hard (effort, in this case) is a factor in being successful. Statement No. 12, in some ways, is the antithesis of No. 8, but the inclusion of "dependable" changed the context, thus it was treated separately. The finding for No. 12 indicates that unsuccessful Native people are not lazy and are dependable. This suggests that while working hard is a factor in being

successful it does not, by itself, guarantee success.

Statement	Mean	SD	Decision
11. Unsuccessful Native people are interested only in themselves.	3.04	0.53	Disagree

The finding indicates that unsuccessful Native people are not self-centred. This would suggest that there are other factors contributing to non-success.

Statement	Mean	SD	Decision
13. Successful Native people are smart.	2.08	0.56	Agree

The finding indicates that successful Native people are smart (clever, intelligent), and that being smart is a factor in being successful.

Statement	Mean	SD	Decision
18. Unsuccessful Native people depend on others.	2.68	0.48	Uncertain

This statement and decision must be examined in context with the findings for the paired (antithetical) statements, successful Native people will ask for help when they need it (agree), and unsuccessful Native people are reluctant to ask for help when they need it (uncertain), No. 46 and 39, respectively. Within this context, it would seem that non-

dependence on others and a reluctance to ask for help, when needed, would be a factor in being unsuccessful. This is further reinforced by the fact that successful Native people will ask for help when needed. Although the finding indicates uncertainty as to whether unsuccessful Native people depend on others, it might be that non-dependence on others is a factor in being unsuccessful.

Statement	Mean	SD	Decision
30. Successful Native people are good in business and administration.	2.31	0.68	Uncertain

The finding indicates uncertainty whether successful Native people are good in business and administration. This suggests that being good in business and administration is not necessarily a factor in being successful.

Statement	Mean	SD	Decision
32. Unsuccessful Native people lack goals or sense of direction.	2.85	0.54	Disagree

The finding indicates that unsuccessful Native people do have goals and a sense of direction, even though they are considered unsuccessful. However, this finding taken in context with the paired (antithetical) statements, successful Native people achieve what they want in life by setting goals and by working towards them (agree), and

unsuccessful Native people know how to achieve their goals (uncertain), No. 48 and 38, respectively, suggests that the problem is not so much whether unsuccessful Native people have goals or a sense of direction, but rather that they do not know how to achieve their goals and maintain their sense of direction. This might well be a factor in being unsuccessful.

Statement	Mean	SD	Decision
41. Unsuccessful Native people can not handle the pressure of success.	2.73	0.60	Uncertain

The finding indicates uncertainty as to whether unsuccessful Native people can handle the pressure of success. If an unsuccessful person has not experienced success, is it possible to know whether or not he or she can handle the pressure of success? In this case, it would seem that this statement and decision is not relevant.

Statement	Mean	SD	Decision
45. Unsuccessful Native people had a bad family environment while growing up.	2.50	0.72	Uncertain

This statement and decision must be examined in context with the findings for the paired (antithetical) statements, successful Native people care about their family and home

(agree), and Unsuccessful Native people rarely have strong family ties (uncertain), No. 37 and 9, respectively. While the finding for statement No. 45 indicates uncertainty as to whether unsuccessful Native people had a bad or unsatisfactory family environment while growing up, in context with No. 37 and 9, it suggests that a bad family environment might well be a factor in being unsuccessful.

Statements With Antithesis

Table 3 (Chapter 4), lists the paired statements, (i.e., those with antithesis). The following are the researcher's interpretation of the findings for the paired statements.

Statement	Mean	SD	Decision
4. Successful Native people have good interpersonal communication skills.	1.81	0.63	Agree
7. Unsuccessful Native people lack good interpersonal communication skills.	2.46	0.58	Uncertain

The finding for No. 4 indicates that successful Native people have good interpersonal communication skills. The finding for No. 7 indicates uncertainty as to whether unsuccessful Native people have good interpersonal communication skills. It is possible then, that while good interpersonal communication skills are a factor in being successful, the lack of good communication skills might be a factor in being unsuccessful.

Statement	Mean	SD	Decision
10. Successful Native people are honest.	2.25	0.85	Uncertain
5. Unsuccessful Native people are dishonest.	3.12	0.65	Disagree

The finding for statement No. 10 indicates uncertainty as to whether honesty is a requirement in being a successful Native person. However, the finding for statement No. 5 indicates that unsuccessful Native people are not dishonest. This suggests that honesty, or the lack of, is not necessarily a factor in being successful or unsuccessful.

Statement	Mean	SD	Decision
6. Successful Native people abstain from drinking.	2.35	0.75	Uncertain
17. Unsuccessful Native people do not abstain from drinking.	2.80	0.41	Disagree

The finding for statement No. 6 indicates uncertainty as to whether successful Native people abstain from drinking. The finding for statement No. 17 indicates that unsuccessful Native people abstain from drinking. These findings suggest that abstinence is not necessarily a factor in being successful or unsuccessful.

Statement	Mean	SD	Decision
37. Successful Native people care about their family and home.	1.77	0.65	Agree
9. Unsuccessful Native people rarely have strong family ties.	2.52	0.87	Uncertain

There is a subtle difference between these two statements, but, because of the context of the original statements, they were close enough to be considered the same. The finding for No. 37 indicates that caring about family and home is a factor in being successful, however, the uncertainty shown in statement and decision No. 9 suggests that lacking strong family ties (caring about family and home) might not be a key factor in being unsuccessful.

Statement	Mean	SD	Decision
27. Successful Native people will take on responsibility.	2.19	0.75	Agree
14. Unsuccessful Native people have no sense of responsibility.	3.19	0.49	Disagree

The finding No. 27 indicates that successful Native people are responsible people. However, the finding for No. 14 indicates that unsuccessful Native people are also responsible. This suggests that while responsibility is a factor in being successful, it is not a key factor.

Statement	Mean	SD	Decision
20. Successful Native people are respected by others.	2.16	0.62	Agree
15. Unsuccessful Native people are not respected by others.	2.92	0.63	Disagree

These findings indicate that both successful and unsuccessful Native people are respected by others, suggesting that respect by others is a factor in being successful, however, it is not a key factor.

Statement	Mean	SD	Decision
16. Successful Native People help others.	2.24	0.60	Agree
28. Unsuccessful Native people are unwilling to help others.	3.08	0.74	Disagree

These findings indicate that both successful and unsuccessful Native people help others, suggesting that helping others is a factor in being successful, however, it is not a key factor.

Statement	Mean	SD	Decision
19. Successful Native people overcome personal problems.	2.31	0.62	Uncertain
24. Unsuccessful Native people have trouble overcoming personal problems.	2.73	0.60	Uncertain

These findings indicate uncertainty as to whether successful and unsuccessful Native people can overcome personal problems, suggesting that overcoming personal problems is not necessarily a factor in being successful or unsuccessful.

Statement	Mean	SD	Decision
25. Successful Native people think things through.	2.15	0.54	Agree
21. Unsuccessful Native people seldom think things through.	2.54	0.65	Uncertain

The finding for No. 25 indicates that successful Native people think things through, while the finding for No. 21 indicates uncertainty as to whether unsuccessful Native people think things through. It is possible that thinking things through is a key factor in being successful.

Statement	Mean	SD	Decision
42. Successful Native people can manage and budget their own money.	2.12	0.59	Agree
22. Unsuccessful Native people have trouble managing or budgeting their money.	2.50	0.51	Uncertain

The finding for No. 42 indicates that successful Native people can manage and budget their money. The finding for No. 22 indicates uncertainty as to whether unsuccessful Native people can manage and budget their money. It is possible that managing and budgeting money is a key factor in being successful.

Statement	Mean	SD	Decision
23. Successful Native people support themselves.	1.92	0.48	Agree
26. Unsuccessful Native people are unable to support themselves.	2.72	0.54	Uncertain

The finding for No. 23 indicates that successful Native people support themselves, while the finding for No. 26 indicates uncertainty in whether unsuccessful Native people can support themselves. These findings suggest that supporting oneself might be a key factor in being successful.

Statement	Mean	SD	Decision
31. Successful Native people accept other people as they are.	2.31	0.79	Uncertain
35. Unsuccessful Native people are unwilling to accept others as they are.	2.77	0.65	Disagree

The finding for statement No. 31 indicates uncertainty as to whether accepting other people as they are is a requirement in being a successful Native person. However, the finding for No. 35 indicates that unsuccessful Native people accept people as they are. This suggests that accepting people as they are is not necessarily a factor in being successful.

Statement	Mean	SD	Decision
34. Successful Native people have strong cultural ties and strong spiritual beliefs.	2.20	0.76	Uncertain
44. Unsuccessful Native people lack strong cultural ties or strong spiritual beliefs.	2.92	0.69	Disagree

The finding for statement No. 34 indicates uncertainty as to whether successful Native people have strong cultural ties and strong spiritual beliefs. The finding for No. 44 indicates that unsuccessful Native people do not lack strong cultural ties or strong spiritual beliefs. This

suggests that having strong cultural ties and/or spiritual beliefs are not necessarily factors in being successful.

Statement	Mean	SD	Decision
40. Successful Native people have the learning and work experience they need.	2.27	0.53	Agree
36. Unsuccessful Native people lack the learning and work experience they need.	2.08	0.74	Agree

These findings indicate that learning and work experience are key factors in being a successful Native person.

Statement	Mean	SD	Decision
48. Successful Native people achieve what they want in life by setting goals and by working towards them.	1.62	0.57	Agree
38. Unsuccessful Native people know how to achieve their goals.	2.38	0.57	Uncertain

The finding for No. 48 indicates that successful Native people achieve what they want in life by setting goals and by working towards them. The finding for No. 38 indicates uncertainty as to whether unsuccessful Native people know how to achieve their goals. This suggests that knowing how to achieve ones goals is a factor in being successful.

Statement	Mean	SD	Decision
46. Successful Native people will ask for help when they need it.	2.19	0.63	Agree
39. Unsuccessful Native people are reluctant to ask for help when they need it.	2.31	0.55	Uncertain

The finding for No. 46 indicates that asking for help when it is needed is a factor in being successful. The finding for No. 39 indicates uncertainty as to whether reluctance to ask for help when it is needed is a factor in being unsuccessful.

Statement	Mean	SD	Decision
43. Successful Native people have experienced life off the reserve.	2.23	0.65	Agree
47. Unsuccessful Native people have not experienced life off the reserve.	2.92	0.63	Disagree

These findings indicate that both successful and unsuccessful Native people have experienced life off the reserve. This suggests that experiencing life off the reserve is not necessarily a factor in being successful or unsuccessful.

To summarize, the analysis of the data, the findings and the interpretation of the findings have indicated that certain perceptions of Native people by Native people are

factors in being a successful Native person. Other perceptions that might influence the outcome were also noted and discussed.

Factors that might influence whether a Native person is perceived as successful or unsuccessful were discussed as well. One of these was interpreted as being irrelevant and several were interpreted as those factors which might or might not affect whether a Native person is or will be successful or unsuccessful. Because this study attempted to establish what Native people perceive as success, anything that was deemed belonging to the realm of what might be, was therefore open to speculation and in this sense, considered irrelevant.

Only two factors were perceived as key factors in the making of a successful Native person or an unsuccessful Native person. These factors were "learning and experience." It seems the subjects perceived, in order to be successful, that a Native person requires learning and experience, and that without adequate learning and experience a Native person is likely to be unsuccessful.

Other perceptions were identified as factors in being successful, and they were:

1. Learning from ones mistakes.
2. Working hard.
3. Being smart.
4. Having good interpersonal communication skills.
5. Caring about family and home.

6. Being responsible.
7. Being respected by others.
8. Helping others.
9. Thinking things through.
10. Managing and budgeting money.
11. Supporting oneself.
12. Setting goals and working towards them.
13. Asking for help when it is needed.

All the factors as listed, were considered parts in the makeup of a successful Native person. However, it must be remembered that these perceptions might not be true in every case, simply because these factors and the previous mentioned key factors were the result of the compilation of individual responses.

CHAPTER VI

SUMMARY AND CONCLUSIONS

Summary

General consensus has it that Native people in Canada are not successful in terms of the values, language and institutions prescribed by the Eurocanadian majority. For this reason it was considered necessary to ask Native people, specifically, the people of the Cold Lake First Nations, to define success in their terms. In order to elicit this information, a procedure, based on Kelly's (1955) personal constructs theory, was used. Information thus gathered, was reduced and adapted to a questionnaire that, in turn, was taken back to the people of the Cold Lake First Nations for them to complete, indicating agreement or disagreement with the previously elicited information. The responses to the questionnaires were analyzed and interpreted, providing the information being sought, namely, a working definition of the concept success, as perceived by Native people.

This study also provided a test of the procedure for eliciting information about abstract ideas, such as success, from Native people and at the same time endeavored to provide a base on which to establish an effective curricula relevant to the needs of Native children and adults.

Conclusions

Any conclusions deduced from this study cannot be generalized beyond the samples drawn from the Cold Lake First Nations reserve in north-eastern Alberta. However, this study has shown that these people are willing to participate in research, and more than that, can articulate and communicate their perceptions and feelings if given the opportunity.

A Working Definition of Success

The following definition of success is a composite definition, in that it combines the perceptions of many different Native people. It cannot be said that every successful Native person is made up of all the factors involved, and as well, it cannot be said that lacking any of these factors indicates non-success.

A successful Native person is perceived as a person who: has learning and experience, learns from mistakes, works hard, is smart, has good interpersonal communication skills, cares about family and home, is responsible, is respected by others, helps others, thinks things through, manages and budgets money, is self-supporting, sets goals and works towards them, and will ask for help when it is needed.

It is not a simple definition but it does characterize the successful Native person as perceived by Native people. One would be hard pressed to argue that this is not an ideal person, and in any culture, one to be admired and emulated.

It was stated in Chapter 2 that, for Eurocanadians, salary and status provided an objective measure of success that translated into the ability to consume, and was manifested in Canadian schools as a medium of exchange, knowledge to be bought and sold. In some ways it could be argued that the Native perception of success is similar, however, this is not so. In reference to the original data, it was found, for the most part, that possessions were not considered essential in being successful, but rather a means to an end, whatever that end might be. Also learning was not necessarily something that had to be done in a formal setting, and experience was not always work related and as well, learning and experience were not considered a direct measure of success. In this sense it would be fair to say that the findings, as interpreted by the writer, do indicate a different perception of success, as compared to what the literature indicates.

Procedure for Eliciting Information

The procedure for eliciting information from Native people, discussed in Chapters 3 and 4, was based on Kelly's personal constructs theory. The process of verification used a questionnaire format and this was also discussed in Chapters 3 and 4.

There was a distinct difference in how the subjects reacted to the two procedures. An immediate and very noticeable dislike in filling out the questionnaire by most of the subjects during Part Two was observed. This might

not have been so significant if the subjects' reactions, to the procedure used in Part One, had been similar. Based on how the subjects reacted in Part Two as compared to Part One, it was evident that Kelly's procedure was less confrontational and a more effective tool for eliciting information about abstract ideas from Native people. Even though Kelly's procedure is very time consuming, it does allow time to establish a rapport with the subjects. It also gives the subjects time to think about what they are saying. It lets the subjects explain what they mean and put it in their own words, and in a context that makes sense, to both them and the researcher.

A Relevant Curricula

One cannot, by any stretch of the imagination, suggest that the findings indicated what should or should not be taught in Native schools. However, it can be seen that Kelly's procedure could well be instrumental in eliciting information from Native people concerning what could be a relevant curricula. This was further supported by the comments made by some of the subjects during the informal discussion period following the "sorting process" as described in Part One of the study. For instance it was stated, "It is the first time anyone has come to ask me about education." This was not an uncommon remark. There were also some very pointed suggestions as to what should be taught, and as well, what sort of things children and adults were lacking in the way of education and training. There

was also consensus that the schools were not providing basic living skills training. It was however, indicated that the schools were not entirely to blame, as it was stated that some parents and significant others were not setting a good example, and nor were they encouraging young people to try and better themselves, as they should. In any case, one important fact stood out, Native people want to be, and must be included in the planning and development of a relevant curricula.

Implications of the Study

The general response to the Part One research methodology used in this study indicated that Kelly's procedure is an excellent means of eliciting ideas and information, and is also an excellent starting point for continued discussions relevant to the needs and desires of Native people.

If, as it seems in this case, Native Canadians' perception of success differs in some ways from Eurocanadians', it is then likely that Native people may have different perceptions of other abstract ideas. This line of reasoning could be extended to include many different things that we, as Eurocanadians, do not understand or refuse to accept on faith, in terms of Native people.

Suggestions for Further Research

Even though the scope of this study was limited, it does indicate that further research is in order. The

following is a partial list of possibilities:

1. A similar study conducted at several Indian reserves in Alberta simultaneously, in order to test the procedure on a larger scale.

2. A study to compare the results of the procedure conducted in different cultural settings to test the hypothesis that different cultural groups have different perceptions of abstract ideas.

3. A comparative study to enquire into what Native people and Eurocanadians in Alberta perceive as being an ideal curricula for their children. This could be extended into other cultural groups as well.

4. A study to compare different methods of eliciting information from Native people and/or other cultures.

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APPENDIX A

Hello,

My name is Cal Harvey and I am a graduate student at the University of Alberta. Two years ago, in the latter part of the summer, I started a study on the reserve with the kind permission of the Chief and Council. I conducted thirty-two interviews with Native people on the reserve. These interviews were done in order to find out what the people of the Cold Lake First Nations perceive as success and non-success.

All the interviews were done in such a way as to provide and maintain confidentiality in order to respect the privacy of the subjects. Every interview was audio-tape recorded and then transcribed, providing the raw data for the study.

The following pages are the result of the interviews and list what the subjects felt were the things that made a person either successful or unsuccessful. They are in no particular order.

You would be a great help if you would go through the following pages and circle a number opposite each statement to indicate how strongly you agree or disagree with them. Each page has instructions.

Thank you,

Calvin Harvey

Please read each statement carefully. Circle one of the numbers across from the statement. The number you circle should reflect whether you:

1 strongly agree **2** agree **3** disagree **4** strongly disagree

1. Successful Native people learn from their mistakes.	1	2	3	4
2. Unsuccessful Native people have a fear of failing.	1	2	3	4
3. Unsuccessful Native people have a poor self-image.	1	2	3	4
4. Successful Native people have good interpersonal communication skills.	1	2	3	4
5. Unsuccessful Native people are dishonest.	1	2	3	4
6. Successful Native people abstain from drinking.	1	2	3	4
7. Unsuccessful Native people lack good interpersonal communication skills.	1	2	3	4
8. Successful Native people work hard.	1	2	3	4
9. Unsuccessful Native people rarely have strong family ties.	1	2	3	4
10. Successful Native people are honest.	1	2	3	4
11. Unsuccessful Native people are interested only in themselves.	1	2	3	4
12. Unsuccessful Native people are lazy and not dependable.	1	2	3	4
13. Successful Native people are smart.	1	2	3	4
14. Unsuccessful Native people have no sense of responsibility.	1	2	3	4

Please read each statement carefully. Circle one of the numbers across from the statement. The number you circle should reflect whether you:

1 strongly agree **2** agree **3** disagree **4** strongly disagree

15. Unsuccessful Native people are not respected by others.	1	2	3	4
16. Successful Native people help others.	1	2	3	4
17. Unsuccessful Native people do not abstain from drinking.	1	2	3	4
18. Unsuccessful Native people depend on others.	1	2	3	4
19. Successful Native people overcome personal problems.	1	2	3	4
20. Successful Native people are respected by others.	1	2	3	4
21. Unsuccessful Native people seldom think things through.	1	2	3	4
22. Unsuccessful Native people have trouble managing or budgeting their money.	1	2	3	4
23. Successful Native people support themselves.	1	2	3	4
24. Unsuccessful Native people have trouble overcoming personal problems.	1	2	3	4
25. Successful Native people think things through.	1	2	3	4
26. Unsuccessful Native people are unable to support themselves.	1	2	3	4
27. Successful Native people will take on responsibility.	1	2	3	4
28. Unsuccessful Native people are unwilling to help others.	1	2	3	4

Please read each statement carefully. Circle one of the numbers across from the statement. The number you circle should reflect whether you:

1 strongly agree **2** agree **3** disagree **4** strongly disagree

29. Unsuccessful Native people give up too easily.	1	2	3	4
30. Successful Native people are good in business and administration.	1	2	3	4
31. Successful Native people accept other people as they are.	1	2	3	4
32. Unsuccessful Native people lack goals or sense of direction.	1	2	3	4
33. Unsuccessful Native people are unwilling to take a chance.	1	2	3	4
34. Successful Native people have strong cultural ties and strong spiritual beliefs.	1	2	3	4
35. Unsuccessful Native people are unwilling to accept others as they are.	1	2	3	4
36. Unsuccessful Native people lack the learning and work experience they need.	1	2	3	4
37. Successful Native people care about their family and home.	1	2	3	4
38. Unsuccessful Native people know how to achieve their goals.	1	2	3	4
39. Unsuccessful Native people are reluctant to ask for help when they need it.	1	2	3	4
40. Successful Native people have the learning and work experience they need.	1	2	3	4

Please read each statement carefully. Circle one of the numbers across from the statement. The number you circle should reflect whether you:

1 strongly agree **2** agree **3** disagree **4** strongly disagree

41. Unsuccessful Native people can not handle the pressure of success.	1	2	3	4
42. Successful Native people can manage and budget their own money.	1	2	3	4
43. Successful Native people have experienced life off the reserve.	1	2	3	4
44. Unsuccessful Native people lack strong cultural ties or strong spiritual beliefs.	1	2	3	4
45. Unsuccessful Native people had a bad family environment while growing up.	1	2	3	4
46. Successful Native people will ask for help when they need it.	1	2	3	4
47. Unsuccessful Native people have not experienced life off the reserve.	1	2	3	4
48. Successful Native people achieve what they want in life by setting goals and by working towards them.	1	2	3	4

Thank you for your time.

APPENDIX B

Hello,

My name is Cal Harvey and I am a graduate student at the University of Alberta. Two years ago, in the latter part of the summer, I started a study to find out what people perceive as success and non-success. I conducted thirty-one interviews over a period of six weeks.

All the interviews were done in such a way as to provide and maintain confidentiality in order to respect the privacy of the subjects. Every interview was audio-tape recorded and then transcribed, providing the raw data for the study.

The following pages are the result of the interviews and list what the subjects felt were the things that made a person either successful or unsuccessful. They are in no particular order.

You would be a great help if you would go through the following pages and circle a number opposite each statement to indicate how strongly you agree or disagree with them. Each page has instructions.

Thank you,

Calvin Harvey

Please read each statement carefully. Circle one of the numbers across from the statement. The number you circle should reflect whether you:

1 strongly agree **2** agree **3** disagree **4** strongly disagree

1. Successful people learn from their mistakes.	1	2	3	4
2. Unsuccessful people have a fear of failing.	1	2	3	4
3. Unsuccessful people have a poor self-image.	1	2	3	4
4. Successful people have good interpersonal communication skills.	1	2	3	4
5. Unsuccessful people are dishonest.	1	2	3	4
6. Successful people abstain from drinking.	1	2	3	4
7. Unsuccessful people lack good interpersonal communication skills.	1	2	3	4
8. Successful people work hard.	1	2	3	4
9. Unsuccessful people rarely have strong family ties.	1	2	3	4
10. Successful people are honest.	1	2	3	4
11. Unsuccessful people are interested only in themselves.	1	2	3	4
12. Unsuccessful people are lazy and not dependable.	1	2	3	4
13. Successful people are smart.	1	2	3	4
14. Unsuccessful people have no sense of responsibility.	1	2	3	4

Please read each statement carefully. Circle one of the numbers across from the statement. The number you circle should reflect whether you:

1 strongly agree **2** agree **3** disagree **4** strongly disagree

15. Unsuccessful people are not respected by others.	1	2	3	4
16. Successful people help others.	1	2	3	4
17. Unsuccessful people do not abstain from drinking.	1	2	3	4
18. Unsuccessful people depend on others.	1	2	3	4
19. Successful people overcome personal problems.	1	2	3	4
20. Successful people are respected by others.	1	2	3	4
21. Unsuccessful people seldom think things through.	1	2	3	4
22. Unsuccessful people have trouble managing or budgeting their money.	1	2	3	4
23. Successful people support themselves.	1	2	3	4
24. Unsuccessful people have trouble overcoming personal problems.	1	2	3	4
25. Successful people think things through.	1	2	3	4
26. Unsuccessful people are unable to support themselves.	1	2	3	4
27. Successful people will take on responsibility.	1	2	3	4
28. Unsuccessful people are unwilling to help others.	1	2	3	4

Please read each statement carefully. Circle one of the numbers across from the statement. The number you circle should reflect whether you:

1 strongly agree **2** agree **3** disagree **4** strongly disagree

29. Unsuccessful people give up too easily.	1	2	3	4
30. Successful people are good in business and administration.	1	2	3	4
31. Successful people accept other people as they are.	1	2	3	4
32. Unsuccessful people lack goals or sense of direction.	1	2	3	4
33. Unsuccessful people are unwilling to take a chance.	1	2	3	4
34. Successful people have strong cultural ties and strong religious beliefs.	1	2	3	4
35. Unsuccessful people are unwilling to accept others as they are.	1	2	3	4
36. Unsuccessful people lack the learning and work experience they need.	1	2	3	4
37. Successful people care about their family and home.	1	2	3	4
38. Unsuccessful people know how to achieve their goals.	1	2	3	4
39. Unsuccessful people are reluctant to ask for help when they need it.	1	2	3	4
40. Successful people have the learning and work experience they need.	1	2	3	4

Please read each statement carefully. Circle one of the numbers across from the statement. The number you circle should reflect whether you:

1 strongly agree **2** agree **3** disagree **4** strongly disagree

41. Unsuccessful people can not handle the pressure of success.	1	2	3	4
42. Successful people can manage and budget their own money.	1	2	3	4
43. Successful people have experienced life away from their home environment.	1	2	3	4
44. Unsuccessful people lack strong cultural ties or strong religious beliefs.	1	2	3	4
45. Unsuccessful people had a bad family environment while growing up.	1	2	3	4
46. Successful people will ask for help when they need it.	1	2	3	4
47. Unsuccessful people have not experienced life away from their home environment.	1	2	3	4
48. Successful people achieve what they want in life by setting goals and by working towards them.	1	2	3	4

Thank you for your time.

APPENDIX C

Table C-1

Distribution of the Item Responses by Subject

	Statement				
Subject	1	2	3	4	5
1	1.00	4.00	3.00	2.00	3.00
2	2.00	1.00	4.00	1.00	3.00
3	2.00	4.00	4.00	2.00	3.00
4	2.00	3.00	4.00	2.00	3.00
5*	2.00	2.00	**	2.00	**
6	2.00	2.00	2.00	1.00	3.00
7	1.00	2.00	4.00	2.00	3.00
8	1.00	1.00	1.00	1.00	3.00
9	2.00	2.00	3.00	1.00	4.00
10	2.00	3.00	2.00	3.00	3.00
11	1.00	2.00	2.00	2.00	3.00
12	2.00	2.00	4.00	2.00	4.00
13	2.00	2.00	2.00	2.00	3.00
14	1.00	2.00	3.00	2.00	3.00
15	2.00	4.00	4.00	2.00	4.00
16	1.00	1.00	3.00	1.00	1.00
17	2.00	1.00	1.00	3.00	3.00
18	2.00	2.00	1.00	1.00	3.00
19	2.00	2.00	3.00	2.00	3.00
20	2.00	3.00	3.00	2.00	3.00
21	2.00	2.00	2.00	2.00	3.00
22	1.00	1.00	2.00	2.00	4.00
23*	1.00	1.00	2.00	2.00	3.00
24	2.00	2.00	3.00	2.00	2.00
25	2.00	2.00	2.00	1.00	3.00
26*	1.00	4.00	4.00	1.00	4.00
27	2.00	3.00	2.00	3.00	4.00
28*	1.00	1.00	3.00	2.00	3.00
29	1.00	2.00	2.00	2.00	3.00
30	2.00	3.00	2.00	1.00	4.00
N	26	26	26	26	26
Mean	1.69	2.23	2.62	1.81	3.12
SD	0.47	0.91	0.98	0.63	0.65
SE of Mean	0.09	0.18	0.20	0.13	0.13

* Reported but not included in calculations.
** Missing data.

Table C-1 (Continued)

Distribution of the Item Responses by Subject

	Statement				
Subject	6	7	8	9	10
1	1.00	2.00	1.00	2.00	2.00
2	2.00	3.00	1.00	3.00	2.00
3	2.00	3.00	1.00	3.00	2.00
4	3.00	3.00	2.00	2.00	1.00
5*	**	**	2.00	**	**
6	3.00	3.00	2.00	2.00	3.00
7	1.00	3.00	1.00	3.00	1.00
8	3.00	3.00	1.00	3.00	2.00
9	3.00	3.00	2.00	3.00	2.00
10	2.00	2.00	2.00	3.00	4.00
11	3.00	2.00	2.00	**	2.00
12	2.00	3.00	1.00	1.00	2.00
13	3.00	3.00	2.00	2.00	2.00
14	2.00	2.00	1.00	4.00	**
15	3.00	2.00	1.00	1.00	2.00
16	4.00	1.00	1.00	3.00	2.00
17	2.00	2.00	1.00	1.00	4.00
18	1.00	2.00	1.00	2.00	2.00
19	2.00	2.00	1.00	2.00	2.00
20	2.00	3.00	2.00	2.00	2.00
21	2.00	2.00	2.00	3.00	**
22	2.00	2.00	2.00	3.00	3.00
23*	2.00	3.00	1.00	3.00	2.00
24	3.00	3.00	2.00	2.00	1.00
25	3.00	3.00	2.00	4.00	4.00
26*	4.00	1.00	4.00	1.00	3.00
27	2.00	3.00	2.00	4.00	3.00
28*	2.00	3.00	1.00	2.00	3.00
29	2.00	2.00	1.00	3.00	2.00
30	3.00	2.00	1.00	2.00	2.00
N	26	26	26	25	24
Mean	2.35	2.46	1.46	2.52	2.25
SD	0.75	0.58	0.51	0.87	0.85
SE of Mean	0.15	0.12	0.10	0.18	0.18

* Reported but not included in calculations.
** Missing data.

Table C-1 (Continued)

Distribution of the Item Responses by Subject

	Statement				
Subject	11	12	13	14	15
1	3.00	3.00	3.00	3.00	2.00
2	4.00	4.00	2.00	4.00	4.00
3	3.00	3.00	2.00	3.00	3.00
4	3.00	3.00	2.00	4.00	3.00
5*	**	2.00	**	2.00	2.00
6	3.00	3.00	3.00	3.00	3.00
7	3.00	3.00	2.00	3.00	3.00
8	4.00	4.00	2.00	4.00	3.00
9	3.00	3.00	2.00	3.00	2.00
10	3.00	4.00	3.00	3.00	3.00
11	3.00	3.00	2.00	3.00	3.00
12	4.00	4.00	2.00	4.00	3.00
13	3.00	3.00	2.00	3.00	3.00
14	2.00	4.00	1.00	4.00	4.00
15	3.00	4.00	2.00	3.00	3.00
16	2.00	3.00	2.00	3.00	3.00
17	2.00	2.00	1.00	2.00	1.00
18	3.00	3.00	2.00	3.00	3.00
19	3.00	3.00	2.00	3.00	3.00
20	4.00	3.00	2.00	3.00	3.00
21	3.00	3.00	2.00	3.00	3.00
22	3.00	3.00	2.00	3.00	4.00
23*	3.00	4.00	2.00	4.00	4.00
24	3.00	2.00	1.00	4.00	2.00
25	3.00	4.00	3.00	3.00	3.00
26*	4.00	4.00	1.00	4.00	4.00
27	3.00	4.00	3.00	3.00	3.00
28*	3.00	3.00	3.00	**	**
29	3.00	3.00	2.00	3.00	3.00
30	3.00	3.00	2.00	3.00	3.00
N	26	26	26	26	26
Mean	3.04	3.23	2.08	3.19	2.92
SD	0.53	0.59	0.56	0.49	0.63
SE of Mean	0.11	0.12	0.11	0.10	0.13

* Reported but not included in calculations.
** Missing data.

Table C-1 (Continued)

Distribution of the Item Responses by Subject

	Statement				
Subject	16	17	18	19	20
1	2.00	3.00	3.00	2.00	2.00
2	3.00	3.00	3.00	3.00	2.00
3	2.00	3.00	2.00	2.00	2.00
4	2.00	2.00	3.00	2.00	2.00
5*	2.00	**	2.00	2.00	2.00
6	2.00	3.00	2.00	3.00	1.00
7	2.00	3.00	3.00	2.00	2.00
8	2.00	3.00	3.00	3.00	2.00
9	3.00	3.00	3.00	3.00	2.00
10	3.00	3.00	3.00	3.00	3.00
11	2.00	3.00	3.00	3.00	2.00
12	**	**	**	2.00	**
13	2.00	3.00	3.00	3.00	3.00
14	3.00	2.00	3.00	1.00	2.00
15	1.00	3.00	3.00	1.00	1.00
16	2.00	3.00	3.00	2.00	2.00
17	3.00	3.00	2.00	3.00	3.00
18	2.00	3.00	2.00	2.00	2.00
19	1.00	3.00	3.00	3.00	3.00
20	2.00	3.00	3.00	2.00	2.00
21	2.00	2.00	2.00	2.00	2.00
22	2.00	3.00	2.00	2.00	3.00
23*	4.00	3.00	3.00	3.00	3.00
24	2.00	3.00	3.00	2.00	1.00
25	3.00	3.00	3.00	2.00	2.00
26*	**	**	1.00	1.00	**
27	3.00	2.00	2.00	2.00	3.00
28*	**	**	**	**	**
29	2.00	3.00	2.00	3.00	2.00
30	3.00	2.00	3.00	2.00	3.00
N	25	25	25	26	25
Mean	2.24	2.80	2.68	2.31	2.16
SD	0.60	0.41	0.48	0.62	0.62
SE of Mean	0.12	0.08	0.10	0.12	0.13

* Reported but not included in calculations.
** Missing data.

Table C-1 (Continued)

Distribution of the Item Responses by Subject

	Statement				
Subject	21	22	23	24	25
1	3.00	3.00	2.00	3.00	3.00
2	4.00	3.00	2.00	4.00	2.00
3	2.00	2.00	1.00	2.00	1.00
4	2.00	3.00	2.00	3.00	3.00
5*	**	**	2.00	**	**
6	2.00	3.00	3.00	3.00	3.00
7	3.00	2.00	2.00	3.00	2.00
8	3.00	3.00	2.00	3.00	3.00
9	3.00	2.00	2.00	3.00	2.00
10	3.00	3.00	2.00	4.00	3.00
11	3.00	2.00	2.00	3.00	2.00
12	2.00	3.00	1.00	3.00	2.00
13	3.00	3.00	2.00	3.00	2.00
14	3.00	2.00	2.00	3.00	2.00
15	2.00	3.00	1.00	3.00	2.00
16	2.00	2.00	2.00	2.00	1.00
17	2.00	2.00	2.00	2.00	2.00
18	2.00	2.00	2.00	2.00	2.00
19	3.00	3.00	3.00	3.00	2.00
20	3.00	3.00	2.00	2.00	2.00
21	2.00	2.00	2.00	2.00	2.00
22	2.00	2.00	2.00	2.00	2.00
23*	1.00	3.00	2.00	2.00	2.00
24	1.00	3.00	2.00	3.00	2.00
25	3.00	2.00	2.00	3.00	2.00
26*	1.00	1.00	1.00	**	**
27	3.00	3.00	2.00	2.00	3.00
28*	**	**	**	**	**
29	2.00	2.00	1.00	2.00	2.00
30	3.00	2.00	2.00	3.00	2.00
N	26	26	26	26	26
Mean	2.54	2.50	1.92	2.73	2.15
SD	0.65	0.51	0.48	0.60	0.54
SE of Mean	0.13	0.10	0.10	0.12	0.11

* Reported but not included in calculations.
** Missing data.

Table C-1 (Continued)

Distribution of the Item Responses by Subject

	Statement				
Subject	26	27	28	29	30
1	3.00	2.00	3.00	3.00	3.00
2	3.00	3.00	3.00	3.00	2.00
3	2.00	2.00	3.00	2.00	2.00
4	3.00	2.00	4.00	3.00	2.00
5*	**	**	2.00	2.00	**
6	2.00	3.00	2.00	2.00	3.00
7	3.00	2.00	3.00	3.00	2.00
8	3.00	2.00	4.00	4.00	3.00
9	**	2.00	4.00	2.00	2.00
10	3.00	4.00	2.00	3.00	4.00
11	3.00	2.00	3.00	2.00	2.00
12	3.00	2.00	4.00	3.00	1.00
13	3.00	2.00	4.00	2.00	3.00
14	4.00	4.00	3.00	2.00	1.00
15	2.00	1.00	2.00	3.00	2.00
16	3.00	2.00	2.00	2.00	3.00
17	3.00	2.00	3.00	2.00	2.00
18	2.00	1.00	4.00	2.00	2.00
19	3.00	2.00	3.00	3.00	2.00
20	3.00	2.00	3.00	3.00	2.00
21	2.00	2.00	3.00	2.00	2.00
22	3.00	2.00	2.00	2.00	2.00
23*	3.00	2.00	4.00	**	**
24	2.00	3.00	3.00	2.00	2.00
25	2.00	2.00	3.00	2.00	3.00
26*	**	**	**	**	**
27	3.00	3.00	4.00	3.00	3.00
28*	**	**	**	**	**
29	2.00	2.00	2.00	3.00	3.00
30	3.00	1.00	4.00	2.00	2.00
N	25	26	26	26	26
Mean	2.72	2.19	3.08	2.50	2.31
SD	0.54	0.75	0.74	0.58	0.68
SE of Mean	0.11	0.15	0.15	0.12	0.14

* Reported but not included in calculations.
** Missing data.

Table C-1 (Continued)

Distribution of the Item Responses by Subject

	Statement				
Subject	31	32	33	34	35
1	3.00	3.00	3.00	3.00	3.00
2	3.00	3.00	3.00	1.00	2.00
3	2.00	2.00	2.00	2.00	3.00
4	2.00	2.00	3.00	2.00	3.00
5*	2.00	**	2.00	2.00	**
6	2.00	3.00	3.00	3.00	2.00
7	2.00	3.00	3.00	2.00	3.00
8	3.00	4.00	4.00	3.00	2.00
9	3.00	3.00	3.00	3.00	3.00
10	4.00	4.00	2.00	3.00	3.00
11	2.00	2.00	2.00	3.00	3.00
12	2.00	3.00	4.00	2.00	3.00
13	4.00	3.00	2.00	3.00	3.00
14	3.00	3.00	2.00	2.00	4.00
15	1.00	3.00	1.00	1.00	1.00
16	2.00	3.00	2.00	1.00	2.00
17	2.00	2.00	2.00	2.00	3.00
18	1.00	3.00	2.00	1.00	3.00
19	3.00	3.00	3.00	2.00	3.00
20	2.00	3.00	2.00	2.00	3.00
21	2.00	2.00	2.00	**	3.00
22	2.00	2.00	3.00	2.00	3.00
23*	**	**	**	**	**
24	1.00	3.00	4.00	1.00	2.00
25	2.00	3.00	2.00	3.00	3.00
26*	**	**	**	**	**
27	2.00	3.00	3.00	3.00	3.00
28*	**	**	**	**	**
29	2.00	3.00	2.00	3.00	2.00
30	3.00	3.00	2.00	2.00	4.00
N	26	26	26	25	26
Mean	2.31	2.85	2.54	2.20	2.77
SD	0.79	0.54	0.76	0.76	0.65
SE of Mean	0.16	0.11	0.15	0.16	0.13

* Reported but not included in calculations.
** Missing data.

Table C-1 (Continued)

Distribution of the Item Responses by Subject

	Statement				
Subject	36	37	38	39	40
1	2.00	2.00	3.00	2.00	2.00
2	4.00	1.00	2.00	2.00	2.00
3	3.00	2.00	2.00	3.00	2.00
4	2.00	1.00	3.00	2.00	2.00
5*	**	2.00	**	**	2.00
6	1.00	3.00	2.00	3.00	3.00
7	3.00	2.00	2.00	2.00	2.00
8	2.00	2.00	2.00	2.00	2.00
9	3.00	2.00	2.00	2.00	2.00
10	2.00	3.00	3.00	2.00	3.00
11	2.00	1.00	3.00	2.00	2.00
12	1.00	1.00	3.00	2.00	2.00
13	3.00	2.00	3.00	3.00	3.00
14	2.00	2.00	2.00	2.00	2.00
15	3.00	1.00	2.00	3.00	2.00
16	1.00	1.00	2.00	2.00	3.00
17	2.00	3.00	2.00	2.00	3.00
18	1.00	1.00	4.00	1.00	2.00
19	2.00	2.00	2.00	3.00	2.00
20	2.00	2.00	2.00	3.00	2.00
21	2.00	2.00	2.00	2.00	2.00
22	2.00	2.00	2.00	2.00	2.00
23*	**	**	**	**	**
24	2.00	1.00	2.00	3.00	1.00
25	2.00	2.00	3.00	3.00	2.00
26*	1.00	**	1.00	1.00	1.00
27	1.00	2.00	2.00	3.00	3.00
28*	**	**	**	**	**
29	2.00	2.00	3.00	2.00	3.00
30	2.00	1.00	2.00	2.00	3.00
N	26	26	26	26	26
Mean	2.08	1.77	2.38	2.31	2.27
SD	0.74	0.65	0.57	0.55	0.53
SE of Mean	0.15	0.13	0.11	0.11	0.11

* Reported but not included in calculations.
** Missing data.

Table C-1 (Continued)

Distribution of the Item Responses by Subject

	Statement				
Subject	41	42	43	44	45
1	3.00	3.00	2.00	3.00	3.00
2	2.00	2.00	2.00	4.00	3.00
3	2.00	2.00	2.00	3.00	2.00
4	2.00	3.00	2.00	3.00	2.00
5*	**	2.00	**	2.00	**
6	3.00	1.00	3.00	3.00	3.00
7	3.00	2.00	2.00	3.00	3.00
8	3.00	3.00	2.00	3.00	3.00
9	3.00	3.00	2.00	2.00	2.00
10	3.00	3.00	3.00	3.00	3.00
11	3.00	2.00	2.00	3.00	**
12	3.00	2.00	2.00	1.00	2.00
13	3.00	3.00	3.00	3.00	3.00
14	3.00	2.00	2.00	3.00	2.00
15	3.00	1.00	4.00	3.00	2.00
16	3.00	2.00	2.00	3.00	3.00
17	3.00	2.00	3.00	4.00	4.00
18	1.00	2.00	2.00	2.00	2.00
19	3.00	2.00	2.00	3.00	3.00
20	3.00	2.00	2.00	3.00	2.00
21	2.00	2.00	2.00	3.00	**
22	2.00	2.00	2.00	4.00	3.00
23*	**	**	**	**	**
24	4.00	1.00	1.00	2.00	1.00
25	3.00	2.00	3.00	3.00	3.00
26*	1.00	1.00	1.00	**	**
27	3.00	2.00	3.00	2.00	3.00
28*	**	**	**	**	**
29	3.00	2.00	2.00	3.00	1.00
30	2.00	2.00	1.00	4.00	2.00
N	26	26	26	26	24
Mean	2.73	2.12	2.23	2.92	2.50
SD	0.60	0.59	0.65	0.69	0.72
SE of Mean	0.12	0.12	0.13	0.14	0.15

* Reported but not included in calculations.
** Missing data.

Table C-1 (Continued)

Distribution of the Item Responses by Subject

	Statement		
Subject	46	47	48
1	3.00	3.00	3.00
2	2.00	3.00	1.00
3	2.00	3.00	2.00
4	2.00	3.00	1.00
5*	2.00	2.00	**
6	3.00	3.00	1.00
7	3.00	3.00	2.00
8	2.00	3.00	1.00
9	3.00	3.00	2.00
10	2.00	2.00	2.00
11	2.00	4.00	1.00
12	2.00	3.00	2.00
13	2.00	3.00	2.00
14	3.00	3.00	2.00
15	1.00	2.00	1.00
16	3.00	4.00	2.00
17	3.00	2.00	2.00
18	2.00	3.00	1.00
19	2.00	3.00	2.00
20	2.00	3.00	1.00
21	2.00	3.00	2.00
22	2.00	3.00	2.00
23*	**	**	**
24	1.00	1.00	1.00
25	2.00	3.00	2.00
26*	1.00	1.00	1.00
27	3.00	3.00	2.00
28*	**	**	**
29	1.00	3.00	1.00
30	2.00	4.00	1.00
N	26	26	26
Mean	2.19	2.92	1.62
SD	0.63	0.63	0.57
SE of Mean	0.13	0.13	0.11

* Reported but not included in calculations.
** Missing data.

B46038